

SPIRITUAL SCIENTIST

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THE SEVEN PLANETARY SPHERES.

A series of articles, revised for the SPIRITUAL SCIENTIST, from the S. F. Bauner of Progress, 1867.

BY J. W. M.

The mysteries of the ancient Egyptians seem to have been based on a knowledge of natural mysteries, and their legitimate uses. In their monuments there are frequent traces to be found of an intimate acquaintance with animal magnetism. Figures showing the magnetizer operating on his subject are of frequent occurrence. But their knowledge was not made public. It was given to the initiated, "precept upon precept, here a little and there a little," till they become perfected in their various degrees of magical art, like modern Masonry, which undoubtedly owes its origin to the Egyptian religion, as, also, the Hebrew faith, with its adjuncts, Christianity and Mahommedanism, and the Grecian and Roman religions.

According to Iamblichus, Pythagoras spent twenty-two years in Egypt, learning the sacred sciences and customs. In this manner several more were gradually admitted, and their secrets more or less revealed, but so mixed with Grecian fables that the truth was almost wholly lost.

At a later time many Greeks traveled to Egypt to enjoy the instruction of the priests; as, for instance, Dædalus, Homer, Democritus of Abdera, Cænotis, Euripides, Eudoxus, Solon, and many others; but, as Jablonski says, No one gathered so much knowledge there as Pythagoras. — *Ennemoser's History of Magic*.

There was politic wisdom in thus preserving from the uninitiated the *modus operandi* of the sacred mysteries. They could by so doing preserve from abuse—to which ignorant use would subject them—the action of the spiritual faculties of the mind. Then, as now, here and there would be found those who had for themselves made the discovery that intercommunication with the unseen world was possible, and had practiced the art as they best knew how to do. These were never admitted as candidates for initiation into the Egyptian temple. They had forestalled the "degrees" necessary to a true insight of the mysteries which connected this life with its sequel. They knew too much to be taught; their "false learning" became "a dangerous thing," as it destroyed their docility as scholars—a state of mind so necessary to the re-

ception of higher truths. Therefore, witchcraft—or the practicing without a diploma the spiritualistic arts—was condemned, and often punished with the utmost severity.

It can hardly be doubted by those who have been at the pains to inform themselves on the subject, that the "trance-state" of the modern "medium" was also the means by which ancient revelations were obtained. Ennemoser informs us that "the Hebrew word 'rabbi' (prophet) also means one possessed by insanity; and the Greeks use the word 'mania' also to express the idea of an inspired state." Not very complimentary, certainly, to the existing forms of religion, which have been handed down to us from those insane prophets.

It is strange, very strange indeed, that those mental phenomena should, by the "Faculty," be ascribed to the action of a diseased brain, and that they should never attempt the discovery of the healthy action of the occult faculties which produce the phenomena. We are told that "in asylums it is not unfrequently the case that songs, in perfect meter and the most elegant language, proceed from entirely uneducated persons." Warner tells us:

"A person, who was subject to periodical fits of aberration of mind, looked forward to them with pleasure, as he said that everything which he undertook in that state succeeded; and he was then able to speak fluently in verse, and to recite Latin authors, which he had long forgotten, without hesitation and with great judgment."

Nay, further, we are told by different authors of note, that, in this insane state, the parties had spoken in languages they had never learned, and predicted, truly, events before they transpired.

Can the abnormal, or diseased action of the brain, be of a higher order than the normal or healthy action? Would it not be more rational—instead of pleading insanity as the cause of clairvoyance and spiritual mediumship, and as their excuse for not investigating further—to probe the matter deeper, and see if there be not a faculty of the mind which can produce those wonders in its normal condition, by a proper education and training? Perhaps if our insane asylums were converted into psychological schools, insanity might meet with a more rational and more successful treatment.

The uniform conditions for spiritual development in all times have been peaceful retirement and a healthy, harmonious state of body and mind. Pythagoras instituted a regimen of diet, in which beans were forbidden; and since his time diet has been observed to have great influence on spiritual development. The conditions on which spiritual communion principally depends are beautifully illustrated by Tennyson.

How pure at heart and sound in head
With what divine affections bold,
Should be the man whose thought would hold
An hour's communion with the dead!

They haunt the silence of the breast,
Imaginations calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest.

But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within.

—Tennyson.

The kingdom of heaven cannot be taken by violence. That communion with Nature, which constitutes the heavens of those who love her beauties, and drink deeply of her life-giving inspirations, cannot be attained by the discordant. As the serene lake reflects the landscape on its shore, so does the harmonious soul reflect the loves and hopes or spirit life. Thus the ancient Spiritualist withdrew from the contentions and strife of social life till he could say,

"I live to hold communion
With all that is divine,
To feel there is a union,
'Twixt nature's heart and mine."

In this he was more receptive than passive; he did not give himself as an instrument to be acted upon, but was an active agent in his spiritual intercommunications.

Whatever we may think of the source from whence comes these inter-communications, there can be little rational doubt of their existence; personal experience, testimony of our best tried friends, and the persistent recording of such phenomena in all ages, leave little room for doubt in my mind.

Yet there are many who desire, and are daily looking for powerful arguments, printed arguments, as logically framed that demonstration will follow with all the clearness of a problem from Euclid.

It is not external evidence which can demonstrate Spiritualism so as to place it in the possession of any one.

Phenomenal Spiritualism at best can only shew the existence of certain facts, but if they have not stimulated the dormant spiritual faculties; if the investigators have not so completely secured into a communion with spirit life in their own spirit experience that spirituality has not become a part of their being, as plainly felt as any other faculty or sense, then all external wisdom will at last vanish like the morning dew, and leave them still looking for evidence. There is no positive evidence short of positive possession.

A writer remarks:

Some modern authors have endeavored, ingeniously enough, to compound betwixt ancient faith and modern incredulity. They have exhibited phantoms, and narrated prophecies strangely accomplished, without giving a defined and absolute opinion, whether they are to be referred to supernatural agency, or whether the apparitions were produced (no uncommon cause) by an over-heated imagination, and by a casual, though singular, coincidence of circumstances. This is, however, an evasion of the difficulty, not a solution. Which is very true; taking exception, however, to the word "supernatural," which is now observed in the Spiritualists' vocabulary. It is not the investigator's duty to give a decided opinion till he has accumulated facts sufficient to illustrate his theory—if he has one. It is not likely that we will ever reach the *ultima thule* of discovery and investigation, and it is very unseemly and becoming in investigators, materialist and spiritualist, to arrogate themselves the boundaries of faith and science.

Ennemoser, after an elaborate investigation, gives the following as the summary of his thoughts on this subject;

In passing to the special observation of magical appearances in the various ancient nations, we need only attend to the results already deduced, to gain fixed resting places of enlightenment and true discernment.

They are very much as follows:

1. The somnambule element lies dormant in the human mind as an instinctive faculty, and only occasionally appears under certain conditions.

2. The conditions are either general and normal, or special and abnormal. To the former belongs dreams and presentiments, the subjective production of the inward senses and imagination, which arise more or less vividly in all men. To the latter belong the pathological conditions of hallucinations, spectral visions, somnambulism, ecstatic and magnetic clairvoyance, which usually present themselves, as nocturnal phenomena, during the inactivity of the outward senses; in

rarer cases, however, even during the waking state, so that the inner and outer images alternate in the imagination, or become fused. In rare instances, even waking and conscious persons become aware of things which are unknown to others. The imagination is, moreover, a double power—it is an *'imaginata, activa, et passiva'*. That which the fancy sees is, however, always internal, never external, although not alone, *ex propria phantasia operatione, sed spiritus fatidici or pythionici*, which spirit influences the imagination of men.

3. The subjective images of the imagination are often so clear and vivid to the fancy, that they not only take their place among objective realities, but entirely supplant these, whereby complete madness is caused; as even the very feeling of identity becomes extinct, and the idea takes its place which characterizes demoniac possession.

4. The conceptions of supernatural things and religious belief give the color and the scene to the creations of the fancy, which never makes anything wholly, but only combines the present and the traditional according to a subjective regularity, and often transforms them in the strangest manner. Jacob Bohme says, "man cannot create by his imagination, but imagines dominantly that which is created." Thereby the various gradations of spirits become angelic or demoniac, heavenly or hellish, according to the national romance of peoples and individuals.

5. The somnambule element, lying hidden in every man, may remain dormant for a long time, especially with an entirely outwardly directed occupation of the senses—and even be not at all exhibited in individuals (as in nations) excepting in dreams. But it may suddenly and unexpectedly show itself, and the newly awakened poet now poetically creates in his own manner, and sets fire like a small spark to his neighborhood, and even whole ages, in for spreading circles.

6. The causes of the more frequent or rare development of the magical states lie partly in hereditary disposition, partly in outward causes, which influence and excite the inward element; these are psychical traditional communication, and the physical geographical conditions, as well as the mode of life, occupation, and food. Thus education carries at the same time with the treasure of collected experience the teachings of good and evil, and therewith inoculates the judgments of posterity, which are as indelible as scars or moles.

A calm, perfectly quiet, and little occupied mode of life, with absence of outward distractions, gives space to the creations of the inward imagination; for the mind is never quiescent. Abstinence, from, or want of food, causes the production of visions, as well as certain means which call them forth.

In geographical respects, secluded, insulated, and but rarely frequented places; solitudes and deserts; waters and forests, are of the negative causes, by which the fancy peoples the outward silence and poverty, and enriches from the cornucopia of its plenty.

7. The magical influence upon others, and at a distance, is the active pole of the soul and the vital powers, as the instinctive perception, in inward contemplation, is the passive pole. The former is not more wonderful than the latter, and as the darkly conscious soul comes to feel and imagine in an infinite sphere, in which the natural, supernatural, and material are reflected; so does the autonomic power act as inexplicably in that sphere, unshackled by mechanical matter, as it influences the muscular fibres or the limbs. The soul has no absolute consciousness of the influence, either in the imagination or the will; it has only a sensation, but no organ of direct perception. Enough that the life-sphere of man is great and unbounded; and this is a fact which offers rich materials for speculation, but which cannot be denied. "The true magic is in the secret, innermost powers of our soul."

8. This fact shows that the life-sphere consists of the reciprocal action of the powers in general, and of vital ones in particular; that also an universal *rappori* and a comprehensive sympathy exist, having neither temporal nor local boundaries. Neither *rappori* nor sympathy requires any particular element to conduct it; the universal vital powers alone make it conceivable how opposite points or objects may be produced by a modification, an increase, or negative passiveness of the powers, and how thus all individuals of the life-sphere—the world—stand in a great and universal communion. Individuals stand in peculiar sympathy with each other in the life-sphere, and mutually influence each other; for like associates with like. It is according to the modification of the powers of the soul and of existence in individuals, and the mutual increase or negative passiveness, that they reciprocally act upon each other, without requiring peculiar powers for this; and without being clearly acquainted with the process. Everything which is embraced by a mechanical or organic bond sympathizes. If the mental and vital powers are not disunited, the infection of visions upon children, or even animals, as in second sight, may be comprehended; for all things which are in the same bond of sympathy are visible to each other.

From the Manchester Examiner.

THE BRITISH SCIENTIFIC ASSOCIATION.
SPIRITUALISM.

THE MOST remarkable feature, not only of yesterday's proceedings, but also of the entire meeting at Glasgow, has been a long and exciting discussion which took place upon the subject of Spiritualism. It occupied no less than three hours, and attracted a very large audience to the Anthropological Department, which met in the large examination hall of the university.

Mr. A. Russell Wallace, President of the Biology Department, occupied the chair, and the attendance was so crowded that many of those present had to be content with standing-room.

The discussion was introduced in a paper by Prof. Barrett, which we believe only passed the Selection Committee by a majority of one, and which was the first paper on the subject ever read before the Association. Its title was "On some Phenomena Associated with Abnormal Conditions of Mind." The second portion of the paper dealt with the so-called spiritualistic phenomena. Prof. Barrett recorded a series of careful observations he had made on a little girl, not ten years old, the daughter of parents in good position in society. "Whenever the child was in a passive condition knockings were heard on the furniture, or even on an umbrella, or other solid substance. When she was in the open air every possible source of deception was removed; nevertheless the phenomena continued. These knockings occurred in the broad sunlight, in the presence of careful investigators, and were found to display intelligence, inasmuch as a prompt response was given to questions addressed to the unknown agent. So far as the observations went, no information was given by the knocks outside the range of the knowledge possessed by the child. Curiously enough in the case of this child the phenomena, after rising to a maximum, gradually died away, just as curiosity was aroused, and had it been fraud on the part of the child, this would most likely not have been the case, as some feeling of vanity might have grown. Prof. Barrett also briefly referred to a careful investigation he had made within the last month, of an American gentleman named Slade, who, also, in broad daylight, has tried knockings on the furniture, and also writing on a slate held in such a position that deception seemed almost inconceivable. Dr. Carpenter wrote: "Every one who accepts, as facts, merely on the evidence of his own senses or on the testimony of others, what common sense tells him to be much more probably the fiction of his own imagination, even though confirmed by the testimony of hundreds affected by the same epidemic delusion, must be characterized as the subject of insanity." This was assuredly most astounding reasoning. Was common sense to be set up as the tribunal before which all facts must be tried? Was our ignorance and limited experience to be set up as a reason for rejecting everything beyond its range? Let them be careful lest, in too hastily rejecting phenomena that seemed inexplicable, they might be laying themselves open to the same spirit of bigotry that persecuted Galileo.

Lord Rayleigh [continues the Examiner] said he had seen enough to convince him that those people were entirely wrong who wished to prevent investigation by casting ridicule on those who might feel inclined to engage in it. He went on one occasion to one of Dr. Slade's seances with a professional conjurer, who could not form the remotest idea how the effects were produced.

Mr. C. Groom Napier, F. G. S., said he could confirm what had been said as to the power some persons possessed, by a mere effort of the will, of throwing themselves into a state of reverie during which they received impressions from the unseen world, and became acquainted with all that was passing in distant parts. (Laughter.) He had often done that. (Renewed laughter.) He himself had fallen into a reverie in the reception room of the British Association the other day (laughter), and he addressed an individual whom he had never seen, but he knew him and his habits by his own spiritual consciousness. (Laughter.)

Dr. W. B. Carpenter said he quite admitted that there were more things in heaven and earth than were dreamt of in their philosophy. He did not think any one had the right to say that he had ever been unwilling to receive new evidence upon any scientific matter. He had always expressed himself with regard to there being a reserve of possibilities. The strong remarks he had felt called upon to make in certain cases had been simply provoked by the credence given on what he considered very inadequate evidence, and of that he had a number of remarkable evidences. He had long held that there was in some a very curious power of what was called thought-reading. How it was exercised he did not profess to understand, but he thought they had a clue to it in the faculty by which some persons were able to judge the mind and character of others. This was largely developed in superior detective police, partly by natural gift and partly by constant exercise. There were certain slight symptoms of facial expression, gesture, or the like, by which one person uncon-

sciously betrayed his thoughts or feelings, and another was able by intuition to interpret them without being able to tell how. In illustration, Dr. Carpenter referred to the murder case in which Constance Kent's subsequent confession confirmed the previous impressions of a skilled detective; also the case of a bank manager in Leeds who lost his keys, and had suspicion of the servants of the bank removed from his mind by the reassurances of a detective who had seen all the clerks, &c. Another singular fact which might afford some clue to the solution of difficulties was that if an object were hid in a room, and some one brought in from outside to look for it, the stranger would very soon find the object, if two of the persons who had been in the room and knew where it was simply walked with him round the room, each with a finger on each of his shoulders. This was found to be due to a slight unconscious pressure of the fingers toward the hiding-place of the object. Another consideration which it was worth while to remember, and which medical men were fully acquainted with, was the extraordinary tendency to deception, especially, he was sorry to say, on the part of women, and doctors knew well that there was a tendency on the part of women to deceive often for the mere enjoyment of deceiving, and to feign illness or exaggerate illness for the sake of sympathy and kind attention. Another consideration was the bias of those men and women who were tempted to make a living by a system of imposition, and he had himself refused to form one of a committee to investigate into the seances of the Davenport Brothers, because one of the conditions was that the experiments should be in a dark room, and that the company should join hands. This was excluding the use of the very means which scientific men required. (Applause.) He was informed that Dr. Slade promised that effects should be produced in open daylight. He admitted that he had seen Dr. Slade do things which had very much astonished him, and if he produced similar effects in his (Dr. Carpenter's) own house, and with his furniture, then he would be ready to say that a case was made out justifying scientific investigation. [The Daily Telegraph makes him speak as follows concerning Dr. S.: "As to Dr. Slade, he frankly confessed that that gentleman had done things which had astonished him, and just before leaving London he had challenged him to repeat them in his own house, in the company of his own friends, and with nothing but his own furniture in the room. Dr. Slade had agreed to do so, and therefore he considered him on his trial, and refrained from saying more of him at present."]

Miss Becker expressed herself a disbeliever in the agency of disembodied spirits, but, at the same time referred to a series of unaccountable knockings in a bedroom occupied before the days of Spiritualism by a young girl when visiting in the house of an eminent Manchester surgeon, and she also described involuntary writing by a pencil which she had sometimes amused herself; and, on the whole, whilst remarking that the Spiritualist newspapers recorded some remarkable absurdities, she thought their case was one for scientific investigation instead of ridicule.

The Rev. Dr. M'Ilwain, an Irish Clergyman, impeached the credit of Professor Barrett's witnesses. Any man who with regard to Christianity rejected the whole facts of Bible history—

The President called the speaker to order, requesting that theology should not be introduced.

Professor Barrett said that Dr. M'Ilwain was quite mistaken.

Mr. Walter Weldon, an eminent chemist, described how a small table moved when himself and his wife sat with their hands resting lightly upon it. In order to test whether a large oak table, weighing three and a half cwt., could be moved by similar influences, he got from the East End of London a powerful physical medium, a shoemaker, who caused the table to move when he put his fingers loosely upon it and began to sing a hymn, but next morning it was found that nearly a dozen holes had been made in the carpet beneath the table, and the floor at these points had also been rather bruised.

Dr. Heaton (Leeds) said Dr. Huggins, one of the most eminent men of the day, had told him of a case in which, without any apparent cause, a number of chairs and other pieces of furniture were seen to slide or ramble from one side of a room to another. He felt his own mind in a state of uncertainty on the subject.

Dr. Carpenter said the Spiritualistic Phenomena would secure more attention if they could be produced more invariably and at any time in the hands of any persons.

The president said he had been acquainted with the whole series of phenomena for about thirty years, and gave numerous strange instances of his experience.

Professor Barrett, in reply, said it was incumbent on every one to assist in the careful and scientific investigation of the facts of the subject. He would venture to bring the following resolution before the committee of recommendations for the approval or otherwise of the Council of the British Association, viz.: "That, in view of the facts recorded in the paper of Professor Barrett and the discussion thereon, it is desirable

that to solve all [CONTINUED ON PAGE 55.]

CONSTITUTION AND BY-LAWS.

Massachusetts Spiritualists' Camp-Meeting Association.

CONSTITUTION:

ARTICLE I.—NAME.

The name of this Association shall be the New England Spiritualists' Camp-Meeting Association.

ARTICLE II.—OBJECTS.

The objects of this Association shall be to provide and maintain a place or places for holding Camp, Grove and other meetings of a social, educational and religious character; to receive by subscription, gift or bequest, money, lands and property of any description to be used for purchasing and maintaining grounds, buildings or any other property that may be needed for the use of this Association.

ARTICLE III.—MEMBERSHIP.

Any person in sympathy with this Association and desiring to promote its objects, may become a member by signing, or authorizing their names signed to the Constitution and By-Laws and paying one dollar annually, previous to or at the opening of the annual meeting of the Association.

ARTICLE IV.—OFFICERS.

The Officers of the Association shall consist of a President, three Vice-Presidents, Secretary, Treasurer and a Board of Directors; all of whom shall be elected at the annual meeting, by ballot, to serve one year or until their successors shall be chosen; and a majority of votes cast shall be necessary for a choice.

ARTICLE V.—BOARD OF DIRECTORS.

The chairman of each Standing Committee shall be elected as such, at the annual meeting, and the several chairmen, together with the President, Vice-President, Secretary and Treasurer shall constitute the Board of Directors, who shall receive and hold in trust all monies and property of any description that may belong to or come into possession of the Association, and have the general management and control of the business affairs of the Association.

ARTICLE VI.—MEETINGS.

The annual business meeting of this Association shall be held on the first week day in April, at such place as the Association or Board of Directors may determine. Special meetings may be called at the discretion of the Board or at the request of ten members of the Association.

ARTICLE VII.—ALTERATIONS OR AMENDMENTS.

This constitution shall not be altered or amended, except by a two-thirds vote of all members present at a meeting called for that purpose or at a regular annual meeting of the Association, and all propositions for alteration or amendment shall be made in writing.

BY-LAWS:

ARTICLE I.—MEETINGS.

At the annual meeting of the Association the first business shall be the reception of the reports of Officers and Committees; and shall be followed by the election of Officers for the ensuing year. Special meetings shall be called by the Secretary at the request of the President, or three members of the Association. The Board of Directors shall hold regular semi-annual meetings, and special meetings whenever they deem it necessary.

ARTICLE II.—COMMITTEES.

SECT. 1.—At the annual meeting of the Association the following Standing Committees shall be chosen, each of which shall consist of a chairman, who shall be elected as such, and two other members of the Association.

First.—A Committee on Grounds and Tents.

Second.—A Committee on Transportation.

Third.—A Committee on Speaking and Music.

Fourth.—A Committee on Police and Lights.

Fifth.—A Committee on Renting Privileges.

SECT. 2.—A Co-operative Committee of one or more persons from each Town or City may be appointed annually by the Association, or if the Association shall neglect to appoint said committee, they may be appointed by the Board of Directors.

ARTICLE III.—DUTIES OF OFFICERS.

SECT. 1.—The President shall preside at the meetings of the Association, and so far as practicable enforce the rules of order established by parliamentary usage, and the rules of this Association. He shall appoint all committees not otherwise

provided for, except on special motion to the contrary. Countersign all orders drawn on the Treasurer, and call meetings of the Board of Directors, upon the written request of three members of the Board of Directors, or of the Association upon the request of two members. In the absence or inability of the President, one of the Vice-Presidents shall perform all the duties of the President.

SECT. 2.—It shall be the duty of the Secretary to transcribe the Constitution and By-Laws of this Association in a book provided for that purpose, and see that all members have an opportunity to sign the same; to give notice of all meetings, attend the same and keep a correct record of the proceedings in said meetings; to communicate to the chairman of committees all matters referred to them; to receive all monies coming to the Association by fees, gift or otherwise, and pay the same over to the Treasurer, taking his receipt therefor; to draw all drafts upon the Treasurer on the receipt of duly authorized orders from the Board of Directors and attend to such other duties as usually pertain to the office.

SECT. 3.—The Treasurer shall keep an accurate account of all monies received and paid out, in a book provided for that purpose; he shall make payments in accordance with these By-Laws, and only on drafts duly drawn by the Secretary and countersigned by the President or acting chairman of the Board of Directors; he shall give a detailed report of all transactions, pertaining to his office, at the annual meeting, and whenever the Board of Directors may require, and shall give security in such amount as the Board of Directors may deem sufficient for the faithful performance of the duties of his office and for the proper care, use, and return of the monies and property of the Association entrusted to his keeping.

SECT. 4.—The Board of Directors shall be invested with full power to make all necessary arrangements for carrying into effect the resolutions and votes of the Association and of their own Board; consider the expediency of all expenditures; receive and hold in trust all monies and other property whatever description that may belong to or come into possession of the Association. They shall audit all claims and authorize and direct the Treasurer in the payment of the same; and shall have the general management of the business and affairs of the Association; and the same shall not be held responsible for any debt contracted unless previously authorized by this Board of Directors or the Association.

ARTICLE IV.—DUTIES OF COMMITTEES.

SECT. 1.—It shall be the duty of the Committee on Grounds and Tents to make ample provision for and locate the tents; to see that the buildings, seats and all other fixtures are kept in order, to have the general charge of the exposed property of the Association, and see that suitable provision is made to supply the camp with water, hay, straw, and get other necessary conveniences for the health and comfort of the people.

SECT. 2.—It shall be the duty of the Committee on Transportation to make all necessary arrangements for the conveyance of passengers and baggage to and from the grounds; fixing prices, terms, etc., so far as the Association is concerned, make settlements with railroad companies, see to the printing of time tables, and, in connection with other committees, attend to the details of properly advertising the meetings.

SECT. 3.—It shall be the duty of the Committee on Speaking and Music to supply the platform with the requisite number of suitable speakers for the public meetings, and see that appropriate music is provided for all meetings of the Association.

SECT. 4.—It shall be the duty of the Committee on Police and Lights to make all necessary arrangements for protecting the rights of property and person during the meetings; see that the rules of the Association are complied with; and good order preserved on and about the camp grounds; and they shall have full power to supply such Police force as may be necessary for this purpose.

SECT. 5.—It shall be the duty of the Committee on renting privileges to see that proper and adequate provision is made for supplying the camp meetings with boarding tents, refreshments, etc. They shall make contracts for furnishing and catering to the needs of the camp with such parties only as they know to be competent and responsible what they engage to perform, and in all contracts shall especially conserve the interests of the Association.

ARTICLE V.—STANDING COMMITTEE.

The chairman of each of the Standing Committees shall report the doings of their several Committees to the Board of Directors for their approval, and a majority vote of all present at any meeting, shall be requisite to a final settlement of all contracts binding the Association.

ARTICLE VI.—QUORUM.

At all meetings of the Association nine members shall constitute a quorum for the transaction of business. Three members shall be a quorum in a meeting of the Board of Directors.

ARTICLE VII.—VACANCIES.

Should a vacancy occur by death, resignation, or otherwise, in any of the elective officers of this Association, such vacancy may be filled by the Board of Directors until the next Annual Meeting.

ARTICLE VIII.—CONDITIONS.

Persons renting grounds, tent lots, or tents of this Association are subjected to the following conditions:—

Rent of ground to be paid annually on or before the opening of the camp-meeting, on failure of which, unless a special bargain is made with the committee on grounds, the claim is forfeited to the Association.

All hired tents must be paid for in advance, or when pitched and previous to occupying the same.

The cutting or defacing of trees in and about the Grove or any alteration in lots not allowed except by special permission and under the direction of the committee on grounds.

Each tent is to bear and be known by the number assigned it by the Association.

The annual ground rent and price of tents shall be fixed by the Board of Directors each year, from which there will be no deviation for that year.

ARTICLE IX.—AMENDMENTS.

These By-Laws may be altered or amended at any regular meeting of the Association, provided that the amendment be submitted in writing and two thirds of the members present are in favor of the same.

DR. SLADE'S MEDIUMSHIP AND ITS LESSON.

In a letter to the North Cheshire Herald, (Eng.), "Experience" quotes from a contemporary the account of a seance with Dr. Slade by Mr. Alfred Russell Wallace. We make a short extract, as of necessity these seances are very much alike. Mr. Wallace says:—

"Writing came upon the upper part of the slate, when I myself held it pressed close to the under side of the table; both Dr. Slade's hands being upon the table in contact with my other hand. The writing was audible while in progress. This one phenomenon is absolutely conclusive. It admits of no explanation or imitation by conjuring. Writing also came on the under-side of the slate while laid flat upon the table, Dr. Slade's hand being laid flat on it, immediately under my eyes. A chair was moved, and held for several seconds with the seat up to the table at the furthest corner from Dr. Slade, while both his hands were clasped in mine, and his body was quiescent. I was repeatedly touched, and my clothes pulled on the side turned from Dr. Slade; my chair was rapped on the back, and sharp taps came under the cane seat of my chair. While Dr. Slade was holding the slate in one hand, the other being clasped in mine, a distinct hand rose rapidly up and down between the table and my body; and, finally while Dr. Slade's hands and mine were both in the centre of the table, the further side rose up till it was nearly vertical, when the whole table rose and turned over on to my head. These phenomena occurred in broad daylight, with the sun shining into the room, and with no one present but Dr. Slade and myself. They may be witnessed with slight variations by any of our men of science, and it is to be hoped that those who do not take the trouble to see them will, at all events, cease to speak disparagingly of the intellectual and perceptive powers of those who, having seen, declare them to be realities. It is also not too much to ask that men who have previously denied the possibility of such phenomena, and have accused others of prepossession and self-delusion, should, after having seen Dr. Slade, make some public acknowledgment of their error."

"Experience" (Mr. S. Pride) then offers the following comments:—

"I submit that in the face of facts like these, it is sheer nonsense of our materialist friends to declare that there is not to be found anywhere in nature evidence which points to continuity for life after death. I say that, until these facts be subverted (and after twenty-seven year's existence they are still alive and apparently stronger than ever), there is no system of religion or philosophy worth the paper it is written on, which refuses or neglects to take them into account. That spirit-existence can be for all men positively demonstrated by these phenomena, would doubtless be a bold statement; the question must be settled by each individual for himself; but the policy which leads us to ignore the facts altogether, and

bury our heads in the sand, like the ostrich, is a sorry exhibition of human frailty, and we are not quite on the high road to wisdom until we adopt a better method. It is the duty of our scientific men, not in twos and threes as at present, but as a general body, to turn their best attention to this matter, for the people are fast leaving them in the lurch. Our religious teachers especially must look to it, for, whilst they all are preaching, each according to his own light, (or twilight), and declaring that there is but one road to heaven—and that is their road—the people stay away from church, and take up the question of religion from the practical side. They learn what is permitted them of God's truth by the use of their senses, and many of them, duly recognizing the importance of the discovery, become devotional, and then comes the danger. They listen to the teachings of these intelligences, which they believe to be departed spirits, and, behold, they hear a doctrine many years older than any popular form of so-called Christianity, though some of us believe it to be the doctrine which it was Christ's sole mission to deliver to mankind. The people hear it gladly, and, alas! never, O never again do they take kindly to any scheme of 'salvation' which saves only the baptized handful in a chapel, and damns all the world outside. They stray so far as to believe that every man will reap in the world hereafter the exact produce, good or bad, of the seed he sows in this. Solemn evangelical sermons on 'justification by faith,' on 'grace,' 'vicarious atonement,' and other such theological bewilderment, avail no longer, but, rejoicing in heart and soul, they share the inspiration of the prophet Micah, and exclaim: 'He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?'"

From the New York Herald.

PRAYER.

PROF. TYNDALL does not believe in the power of prayer to alter the material laws of the universe, and very probably he is right. We do not indorse him, for the reason that our knowledge of the universe is limited. But when Romeo prayed that the sun might not rise and separate him from his beloved Juliet, the sun rose all the same and divided the lovers forever. What a million of men pray for another million of men pray against. One man wants rain, but another wants sunshine. How can local interests affect the wisdom of Heaven? Is it possible that Providence hesitates between its clients, and says to James, whose arid potato field is withering for want of water, "Dear James it will rain to-night," and to Smith, whose hay is not yet stacked, "Dear Smith your hay will all be soaked." No; these are the effects of prayer which are not logical in the mind, and so far the challenge of Prof. Tyndall, to have one hospital prayed for and the other prescribed for, must be held to be likely to result to the advantage of his theory. Prayer, however, while it cannot influence material laws, may affect those unknown spiritual laws which have so much to do with our mysterious nature. Who has not prayed for some desired end? A dying child, a dying wife, relief, perhaps, from some trouble. There is a story of a poor woman who prayed for a loaf of bread, and her prayer was indirectly answered by a drunken party of men, who, in sport, threw a loaf down her chimney. No one can solve these mysteries, for there are men of this world and men of the next world. When the entire Christendom of humanity kneels every Sunday in church and implores Heaven for special blessings, is that ceremony a farce? If it is a useless supplication, then one-half of our religion is a mockery. People say that every wish is a prayer, but that statement is a mistake. A wish is only the desire for a result; a prayer is a request for a reply. We want rain badly now. The earth is dead with drought, and the crops will suffer from the lack of water. Shall we pray that the heavens may be opened and the mechanical laws of the universe be suspended for our particular benefit? Certainly we have the right to demand, but it is doubtful if we possess the reason to expect compliance. In our churches on Sunday, prayers for rain will be probably offered, and if the rain comes the eloquence of the clergyman will be held in high estimation by his congregation, and if it fails then Providence must take the responsibility. Our own humble opinion is, that if we look for rain in this unhappy drought, we had better study the weather reports, which, at least, indicate probabilities. When we kneel in reverence to that inscrutable Power, which is above us all, let our supplications be for spiritual blessings more than for earthly gains.

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THE CREDULITY OF SKEPTICS.

Two physicians in London, who are evidently courting notoriety, visited Dr. Slade, and came away with the assertion that they had exposed him. Their explanation of the phenomenon of slate writing is that *he* writes the messages before he hands the slate up for the unseen force to write them. The London Times, a journal which would not send a correspondent to witness the manifestations through Dr. Slade, when invited to do so, free of expense, admits the letters of these gentlemen to its columns. It is noticeable that these papers, both secular and religious, which never lose an opportunity of stirring at the credulity of Spiritualists are nevertheless very credulous themselves when they see a story of an exposure of the phenomena of Spiritualism. Scientific men whose names are well-known throughout the world, even the president and other members of the Royal Society, have witnessed these manifestations, and pronounced a favorable judgment upon them. And yet the Boston Globe says:—

"No person with the power of keen observation and ready judgment could ever find anything more in his performances than the production of writing on a concealed slate, with no particular meaning, and affording no evidence in itself that it was not produced by the medium. And always, though there was a scratching heard upon the slate when it was in a position which rendered writing on its upper surface an apparent impossibility, there was opportunity to produce the writing without being seen to do so before it was brought to that position. Everything attending the performance was suggestive of concealment of a trick, and when it was done it was not to be compared in startling characteristics with those of a skillful juggler."

Compare this statement with that made by Alfred Russell Wallace, president of the Royal Society, and the prejudice is manifest. He says, speaking of Dr. Slade:—

"Writing came upon the upper part of the slate, when I myself held it pressed close to the under side of the table, both Dr. Slade's hands being upon the table in contact with my other hand. The writing was audible while in progress. This one phenomenon is absolutely conclusive. It admits of no explanation or imitation by conjuring. Writing also came on the under-side of the slate while laid flat upon the table, Dr. Slade's hand being laid flat on it, immediately under my eyes. A chair was moved, and held for several seconds with the seat up to the table at the furthest corner from Dr. Slade, while both his hands were clasped in mine, and his body was quiescent. I was repeatedly touched, and my clothes pulled on the side turned from Dr. Slade; my chair was rapped on the back, and sharp taps came under the cane seat of my chair. While Dr. Slade was holding the slate in one hand, the other being clasped in mine, a distinct hand rose rapidly up and down between the table and my body; and, finally while Dr. Slade's hands and mine were both in the centre of the table, the further side rose up till it was nearly vertical, when the whole table rose and turned over on to my head. These phenomena occurred in broad daylight, with the sun

shining into the room, and with no one present but Dr. Slade and myself. They may be witnessed with slight variations by any of our men of science, and it is to be hoped that those who do not take the trouble to see them will, at all events, cease to speak disparagingly of the intellectual and perceptive powers of those who, having seen, declare them to be realities. It is also not too much to ask that men who have previously denied the possibility of such phenomena, and have accused others of prepossession and self-delusion, should, after having seen Dr. Slade, make some public acknowledgment of their error."

Items like these never find their way into journals controlled by skeptical editors. When some insignificant individual, however, ventures to assert that Dr. Slade is an impostor, it is the signal for one or two columns on the subject reflecting upon the credulity of Spiritualists, and intimating that if the most prominent medium in Spiritualism is an impostor the logical conclusion is that all the rest are also. We do not deny that there are charlatans in the ranks of Spiritualism, and the first application of simple tests will determine them to be so. We have no sympathy for these tricksters and will aid in the good work of exterminating them; but against those mediums, who have been often tried, proved genuine, and are ever ready to be tried again, we require considerable testimony in favor of a theory of fraud in explanation of the manifestations that constantly occur in their presence.

Since writing the above the cable brings the news that on Monday last Dr. Slade appeared at the Bow street Police Court, in answer to two summonses, taken out by Professor Edwin Ray Lankester. The first summons is under the vagrant act, and the second charges him with conspiring with one Simmons, his assistant, to defraud. The charge of conspiracy was first proceeded with, and Professor Lankester deposed that he had actually seen Slade himself write the messages which he professed were spiritual manifestations. The court room was crowded, after a hearing the case was adjourned one week. Slade and Simmons were admitted to bail.

SPIRITUALISM GETS A HEARING.

Spiritualism is making rapid strides in London, Eng. It is getting a hearing on all sides. The subject was cleverly introduced before the British Scientific Association to the evident disgust, however, of a portion, and in fact a large portion of its members. The next step taken is that several members of the Association visit Dr. Slade, claim an exposure, publish long letters in the London Times, and finish their work by bringing him before the police court on a charge of vagrancy and fraud, as we have noticed more fully in another column.

Surely Spiritualists have no cause for complaint. The results of the trial cannot but be beneficial to the cause. The prosecution have the statements of two gentleman, that the exhibition of Dr. Slade is nothing but a series of clever tricks and they will submit in support of their position, the evidence that they saw him write the messages on the slate before presenting it for the spirits to write them. On the other side will come an endless number of persons who will give testimony under oath that will astonish the reading public who know nothing of Spiritualism except through the columns of the daily press. The trial will undoubtedly be fully reported and as eagerly scanned by hosts of skeptics, ministers and church members who are prejudiced against Spiritualism, by the statements of those who are constantly misrepresenting the movement, its adherents and its phenomena.

REMEMBER.—For One Dollar the Spiritual Scientist will be sent to any address in the United States for five months. This affords an opportunity for persons to try the paper, and we know what the verdict will be. We want ONE more subscriber.

SPIRITUALISM BEFORE THE BRITISH SCIENTIFIC ASSOCIATION.

The London papers contain full reports of the discussion which ensued in the British Scientific Association, consequent upon the introduction of a paper by Prof. Barrett, which opened the subject of Spiritualism in a thoroughly scientific manner. The President, Mr. Alfred Russell Wallace, author of "Miracles and Modern Spiritualism," ruled, at the commencement of the debate, that no one should speak who knew nothing of the facts. He hoped that gentlemen would not rise to tell whether or not they believed in Spiritualism. The discussion lasted three hours. On another page appears a full report of the proceedings.

SPIRIT COMMUNICATION.

"The London Daily News" adds another to the well-authenticated cases of spiritual communication between widely-separated persons—a class of phenomena which the materially inclined dismiss as simple "coincidences," while the greater part of mankind is ready to accept them as mysterious psychological facts. This last instance will excite all the more interest since it is connected with the death of Mr. George Smith, the famous Assyrian scholar. That gentleman died at Aleppo on the 19th of August, at or about the hour of six in the afternoon. On the same day, and between three-quarters of an hour and an hour later, says the "News," a friend and fellow-worker of Mr. Smith's—Dr. Delitzsch—was going to the house of a third person, the author of the account of the labors of the departed scholar which appeared in "The Academy." In the course of his walk, Dr. Delitzsch passed within a stone's throw of the house in which Mr. Smith lived when in London, and suddenly heard his own name uttered aloud in a "most piercing cry," which thrilled him to the marrow. The fact impressed him so strongly that he looked at his watch, noted the hour, and although he did not mention the circumstance at the time, recorded it in his note-book. Although the moment of Dr. Smith's death does not exactly coincide with the time when Dr. Delitzsch heard his name called, the incident is sufficiently extraordinary to strengthen the faith of all who believe in the possibility of a mysterious sympathy between individuals, which may manifest itself with out regard to the space that separates them.

HALLUCINATIONS.

THE LONDON TIMES, in a review of Dr. Lee's book on The Supernatural, says:—"The hallucinations which occur in states of disordered health have the unvarying character that they are drawn from the past experience or reading of those who see them, and this, so far as we know, applies equally to ghosts. No ghost has ever been described as presenting an aspect or suggesting an idea which was not manifestly derived from the occurrences of this world, and which was not, in all reasonable probability, within the previous knowledge of the ghost seer. The poetical dreams of Swedenborg, the marvels of old women, and the doings of the latest Spiritualistic seance are all alike in this, that they have never introduced a new idea to mankind, and have never failed to show that the human imagination, although it can alter and rearrange, is absolutely powerless to create. When ghost stories thus bear the trade-mark of their human origin, and when they are in their nature undistinguishable from occurrences with which every physician is familiar, it is gratuitous to attribute to them a supernatural origin; and even those who cannot themselves explain them will be led by common sense to feel that they are capable of being explained. The very capriciousness and the utter uselessness of the alleged occurrences will forbid any person of decently reverent mind to attribute them to a Divine origin; and in most cases they are the manifest results of local legends, acting upon brains commonly besotted by ignorance, and almost always unmanned by terror or physical disease. The large tribe of nocturnal apparitions, the 'ghosts' seen in 'haunted' bed-chambers, may with some confidence be relegated to the category of 'suggested' dreams which terminate troubled sleep by a paroxysm of fright, and leave the sleeper with an impression of having seen something, which is so vivid that it is difficult for the superstitious to shake it off. Everybody knows that it is not always easy, on first waking after a vivid dream, to be quite sure that the phantoms of the half-resting brain had no objective existence."

THE BRITISH SCIENTIFIC ASSOCIATION.

[CONTINUED FROM PAGE 51.]

that a committee of known scientific men should be appointed to inquire into the so-called phenomena of Mesmerism and Spiritualism, so as to remove the present uncertainty of opinion which prevails on the subject." (Cheers.)

Dr. Carpenter explained that he was asked how he accounted for the facts of Spiritualism, but it must first be settled what were the facts of Spiritualism. ("Hear, hear," and applause.) Did they call a jumping chair or a moving table a fact of Spiritualism? He could not so regard it until he examined carefully whether the chair or table had any secret springs or mechanism, and whether the same thing could be done with his own chairs and tables. *Apropos* of the mention of Dr. Gregory's clairvoyance, he might remind them that the late Sir James Simpson, of Edinburgh, who had a large income from his medical practice, placed five hundred pounds in a sealed box in the care of a friend, and said that Dr. Gregory might keep the bank note if he could tell its number without opening the box. Dr. Gregory had previously declared that nothing could prevent the exercise of his powers of second sight, but that note lay unclaimed for months, and Dr. Gregory was unable to tell its number.

The President said that any number of such negative cases could never disprove the hundreds of well-attested positive cases. Moreover, what evidence had they of the alleged facts of this alleged failure? Simply hearsay evidence. The other side disbelieved the facts of Spiritualism. Why should students of those phenomena accept mere statements on the other side? How did they know that the so-called bank note for five hundred pounds was not simply a blank piece of paper without any number? (Laughter.)

Dr. Carpenter: This imputation against the late Sir James Simpson is unworthy of our President, and I cannot sit still to hear it. (Applause, and "Hear, hear.") Mr. Wallace was abroad at the time; but the test was one of public notoriety, and, if I am not mistaken, Dr. Gregory was afterward shown the note. At any rate, its genuineness was admitted.

The President: I beg to say that I have called no one's character in question. (Cries of "You did," "Yes," "No," hisses and applause.) Remember that we have been called maniacs or something of that kind, and we have, moreover, the admission of even Professor Tyndall that in some experiments he secretly played tricks on the media. After that he did not think they should take the unsupported or hearsay evidence of any person. (Oh!)

Prof. Barrett urged that they should not break up the discussion in an angry mood. Without either believing or disbelieving the particular instances of dispute, there were surely plenty of facts to warrant investigation.

The discussion then closed, and the other business of the section was proceeded with.

EDITORIAL PARAGRAPHS.

THE SPIRITUAL SCIENTIST wants a good active agent in every county in the United States. Persons wanting such an agency will please address this office.

ELDER EVANS, the Shaker, is down on cats, and is in favor of having them killed off as soon as possible. He says that they are mediums of evil spirits, and the causes of weakly children in so many households. A dog loves his master or mistress, but the cat loves the house and will return if taken away by the removing owner.

FOR THE past few weeks the columns of the Scientist have been well-filled with accounts of exposures of different individuals, who have been simulating the phenomena of Spiritualism. The details should be interesting to all investigators as it will enable them to guard against imposture of this nature in the future. We hope to be clear of these matters soon.

MRS. BENNETT, "the West End Medium" was a devout Methodist, and not a Spiritualist. One evening, while the show which is now "dematerialized" was in full operation, someone suggested that Prof. Denton should witness the wonderful (?) manifestations. Mrs. Bennett objected, because he was so very radical in his demonstrations of Christianity.

THE BOSTON HERALD finished up the Bennett fraud in a thoroughly scientific manner. It is the most complete thing of its kind that has ever been written. It makes reference to the Editor of the Scientist as one of the skeptical Spiritualists in regard to the materializations. We have had in our possession for several months, the plaster cast of a face made from one of these paraffine moulds, and on its surface is plainly visible even the *paint* and a few particles of the substance composing a common paper mask. The seam also on the forehead is sufficient to convince any mind receptive to an apparent truth.

For the Spiritual Scientist.

BUDDHA ON THE NATURE OF BEINGS.

DON FULANO.

St. Paul somewhere says, "For the things that are seen are temporal," i. e. subject to mutability, "but the things that are unseen are eternal."

The Buddhists have words which exactly express that which we have to enunciate by periphrases. St. Paul's "things that are seen" are Buddha's *kathain*, and the unseen universe his *akatha*. Buddha—as we have seen—declares that each inhabited planet has attached to it thirty-one states of being. Of these twenty-seven are *rupa*, i. e. material or substantial, and only four besides Nirwana *arupa*, or unsubstantial. The former are, it would appear, still connected with space and time; the four latter only convey the idea of State pure and simple. The inhabitants of these four states have from the first recognized that the miseries that attend on man, in the world, have their origin in the body. They therefore conceive the utmost disgust and horror of it, they long for the dissolution of this agent of all wickedness. Thus they no longer select material objects for contemplation; they endeavor to pass beyond material limits, and to launch out into the boundless ether.

The Buddhist sage sets out with the fundamental idea that the Universe and all it contains, if substantial, is not material; and it is only he who can look at things from the same standpoint—regarding all apparently material objects as only so many centres of force, which act upon the perceptions of different beings differently, according to their several states—who can possibly understand his language or grasp the ideas he intends to convey. Let me illustrate my meaning. Here we are in what we call a material world; yet it is quite possible that, coincident in locality with this world we now inhabit, there may exist another world, with similar surroundings and phenomena, which to its inhabitants may seem even more material than these of ourselves, and yet to either set of beings in these two states, the phenomena and substantiality of the sister world may be—under ordinary circumstances—quite inappreciable. It is not improbable that this is our exact relation to a certain low section of the spiritual world, as indeed the phenomena of modern spiritualism seem daily to make clearer.

Again; it is quite possible that the phenomena of our world may be appreciable by another set of beings, to whom our senses are blind, and yet that they may convey to them a totally different set of sensations and ideas from those conveyed to us. The senses of each of these two sets of beings are thus seen to be instruments made to play a certain tune; and indeed there is no mortal reason why we should not smell a sound and hear a smell except this, that the physical body is constituted as it is. In the last supposition's case, the inferior beings may perceive the *kathain*, the superior the *akatha* phenomena attached to the same centres of force.

A glimpse of this we get occasionally, as when our instinct contradicts our reason in forming an antipathy to a handsome and pleasing, but treacherous stranger. Women and children—perhaps because their spiritual nature is less overlain by materiality—seem to get these glimpses oftener, and to derive more correct information from them than men. In these cases we may be said—in one sense—to look through the veil of the *kathain* into the *akatha*. When a good man, tempted, looks beyond the immediate advantages to be gained by an evil deed, and sees the absolute spiritual loss or injury it will cause him, he may be said to do the same, morally.

Having perceived this much, we may be able to grasp some ideas held by Buddha as to the nature of beings. "All living or existing things," says he, "in the three worlds, heaven, earth and hell, have in themselves but two attributes, *Rupa* and *Nam*, form and name." He does not say, as we should, matter and spirit, because he does not admit that matter *per se*, as we perceive it here, is essentially different from matter in other spiritual states or worlds. It is *obstructive* only to those in a certain condition relative to it.

Rupa, Buddha explains, is anything that is liable to be destroyed by the agency of secondary causes. *Rupa* is the *relative form*, in other words the impression produced upon the senses of any being in any state, by the contact with those senses of some object in its own relative state, but not neces-

sarily the reality of that thing, all the relatives being relative only, not absolute.

Name is the expression of the nature of the object known to the mind, i. e. the expression of the ideas derived from such contact.

Buddha seems not to have admitted that there was absolutely any such thing as space, time or personality. There were all relative ideas, objective, not subjective states. In the *a-rupa brahma lokas*, they had no existence. It is not clear that the underlying forces ever had any place there. If such a state is imaginable, all would seem to have been purely ideal in those four worlds. However, in all but the *a-rupa* states, he certainly admitted the existence of the underlying force; he allowed to these worlds substantiality. Hence, when spirits materialize, Buddha would say that they produce that form of force necessary to cause in us the required perceptions and sensations. An illusion, it is true, but not more an illusion than those by which we are always surrounded. It is to this that the apostle Paul refers when he says that "the creature has been made subject to vanity," i. e. illusion; and further on, when he speaks of the saints as "waiting for the adoption, to wit, the redemption from our body." Do we not get a glimpse of possibilities at present quite beyond us in some of the phenomena of electricity and magnetism? Materialized beings are but collections of forces, so is a portion of electrical fluid or matter. Could we imagine a being with a body purely electrical, and then suppose two masses of iron distant from one another, connected by an iron rod and isolated from the earth. To the creature with a purely electrical body, the two masses of iron and their connecting rod would represent two large caverns in a rock, with a connecting tunnel or passage. In our bodies and in most other objects we recognize forces, to which the atmosphere is freely pervious, but masses of iron an impenetrable barrier, but with electrical atoms the cases are just reversed. Thus we might imagine the possibility of the existence of beings, like the German gnomes, inhabiting and moving freely in the solid mass of this earth, but finding the atmosphere an almost impenetrable barrier. Free as air in all that is solid to us, confined to what is fluid. Thus, also, do spirits daily before our astonished eyes cause matter to pass through matter, possibly by magnetizing one or both in some way, and altering their relative states. Is there any theory analogous in the way in which the magnet causes the magnetic particles in atoms of steel to jump to it through the air, a retorting medium?

All beings, in all the various states or spheres, are what they are; and perceive their surroundings as they do, have those ideas which they have, from which Buddha calls them *tseit*. Therefore the *tseit* means those conditions of any beings, physical, mental and moral nature, which naturally result from its karma, or the balance of its merit and demerit account. And the perceptions and affections of the physical, mental and moral nature which naturally result from *tseit* or state, are called *tseedathit*. So, Christ says, "These shall go away into everlasting punishment, but the righteous into life eternal." But the Greek words on the two passages are *ekolasin aionion* and *zoen aionion*, and the literal translation, as every Greek scholar knows, would be, "These shall go away into the pruning or punishment fitted to their state, but the righteous into the life resulting from their state."

Christ's words fairly translated would seem to convey an entirely orthodox Buddhistic idea, and in Pali it would be expressed in two words, that both should, under the influence of karma, pass into the *tseedathit* resulting from their respective *tseits*. In another passage Christ condemns the wicked to a *krisin aionion*, literally "the separation resulting from their state," although this also has been translated in accordance with the preconceived notions of the translators, "eternal punishment."

Extract from a lecture by Miss Chandos Leigh Hunt.

ORGANIC MAGNETISM.

DANGEROUS MAGNETISERS.

RESPECTING the evils of magnetism, there is one phase of its action ramifying itself into every society and every kingdom of the world which is undoubtedly productive of much injury to mankind. This phase can be aptly compared to the fascination of the snake leading its victim to inevitable destruction. I will explain. In every word that is uttered, in every touch of the hand of one person upon the body of another,

in every look of the eye, eye, and even in less physical things than these, for every wish, every kind and unkind thought produces a magnetic impression of a more or less intense degree upon the one who is the receiver. Observe how some men will magnetise an audience wholesale by their electrifying methods of delivery, by their magnetic voice establishing a mutuality of sympathy, but put the same words in the lips of another man, who may perhaps feel equally earnest in the subject, and the effect produced is little different to his reading six columns of the "London Directory." Why is this? Simply that the former has cultivated, intentionally or otherwise, all his magnetic surroundings, while the latter is all absorbed in himself. One who has studied human nature could describe the exact diagnosis requisite to one desiring to become a great orator. He would explain the kind of eye, the class of voice, the shape of the head, and, in fact, he would describe a man possessed of large organic magnetic powers.

Now, such men as these are calculated to influence both publicly and privately, for good and for evil, and when their minds are bent upon commercial transactions, all their efforts are invariably crowned with success.

The successful money-lender, legal gambler, introducer and promoter of city and other speculations, is of such, for he can persuade all not quite so knowing as himself to haply enter his nets. Young men become so infatuated that, although warned by their friends and parents of the inevitable consequences, and even feeling themselves they are acting contrarily to their inward inclinations, yet there is a powerlessness to resist, and, indeed, ideas of resistance only express themselves when at a distance from the fascinator, for under his eyes, and in his presence, there is a certain sensation resembling happiness and great confidence in his promises, firmly believing that he is acting for their joint interest.

It is against such intentionally dangerous magnetisers as these that all should be forewarned and forearmed.

The developed subject is invulnerable to these influences, for the intuitive faculties have been so well cultivated that all malicious determinations are detected by sensations of fear and abhorrence, and thus the belief that subjects are susceptible to every evil influence is altogether incorrect.

The powers of persuasion seem to be capable of being cultivated to a degree savoring much of compulsory or controlling powers. None but those who have obtained some knowledge how this art is cultivated for retail trade purposes, under the name of "pushing," have any idea how far it is carried; I allude more especially to the drapery, millinery, mantle and such-like business. The law among them is, that a salesman or saleswoman must be able to compel the customer to buy that which he does not want; for they say anyone can serve them with what they come in for. Thus it is that certain articles are always near at hand for introduction, and for each one that is sold by *pushing*, the salesman gets a certain premium, and at some shops the salary is regulated according to the amount of money taken during the week. Now, it will surprise many to learn that so much are these persuasive powers compelled to be cultivated, that should a customer enter a shop to buy some specified article of clothing, a cloak for instance, and the establishment has not one in stock, the salesman is absolutely expected to persuade the customer into purchasing a jacket or shawl, which if she does not do, the rule in many houses is that he is dismissed from its service. And thus it is that so many purchase articles for which they have not the slightest use, and do so, knowing all the time that they shall afterwards regret it, and are fully conscious that their powers of resistance are partially paralyzed, and they leave the shop with the determination never to enter it again. This is, correctly speaking, a form of magnetic control.

I said that in every look of the eye a magnetic influence is produced, and the judges who presided over the witches' trials seemed to be well aware of the fact, for the accused was always carried into the court backward, lest his eyes should meet those of the judges, and compel him to pronounce him innocent, let his convictions be ever so to the contrary.

An instance of the power of the eye occurred once in the House of Commons. Pitt and Fox, those two celebrated members, were both about to bring forward contrary measures. Dr. Parr was in the secret of both and considered Fox's to be judicious and Pitt's to be very injurious; accord-

ingly he determined to compel Pitt to remain in his seat till Fox had gained the views of the house to his own side. Pitt rose first. Dr. Parr fixed his eyes upon him; he stammered, and at last, after numerous useless endeavors to speak, gave it up in surprise and despair. When Dr. Parr related this anecdote, he invariably finished with "Yes, it was my eyes that saved the nation."

This power of the eye is being exercised by all, and producing always a certain effect, but it is the magnetiser who has reduced it to a science; and if he knows how his power may be cultivated, he can bring it to a degree that its action will be perceptible upon everyone he comes in contact with.

The eye can be trained to almost an unlimited degree, and when combined with certain other demonstrable rules for developing and augmenting the magnetism in the human system, the power of man is great indeed.

I believe the influence over animals might be cultivated to an extent never conceived possible. I saw a man the other day at the Crystal Palace enter a cage containing eight lions and play with them, and even intentionally anger them; still I could see that if one of these animals felt its power the blow would be instantly resented. The man kept his eyes upon them pretty well, but still there was an absence of that power calculated to aid him in a moment of necessity, for he should, for his own safety and the feeling of those present, possess a stronger magnetic influence over them than he a present has, though I would by no means encourage such exciting exhibitions; to me they are essentially stupid and ill-timed, for I can divine neither amusement nor peace of mind in calmly watching a man in such a position that, at any moment, he may be horribly killed or injured for life. The magnetic influence that can be exerted over animals should undoubtedly be studied and cultivated for the purpose of self-protection in cases of danger, also it can be used as much for curative purposes upon domestic animals as upon human beings, and the pain of an injured part may be soothed in a few minutes; and it is a pleasure to stay the pitiful cry of a poor dog who has met with some accident, or to be able to place it to sleep during some necessary surgical operation.

To veterinary surgeons this science, if studied for the kind and practical purpose of relieving animals of pain, would be of inestimable value; and in cases where they are compelled to perform operations that anger the animals they would find their personal safety considerably secured.

I assert also, that every kind and unkind thought produced a magnetic impression upon the individual towards whom they were directed, and this, when I speak upon thought-reading, will be made evident.

From the Science of Health.

PHYSIOLOGICAL.—THE BEDROOM.

If two persons are to occupy a bedroom during the night, let them step on a weighing-scale as they retire, and then again in the morning, and they will find that their actual weight is, at least, a pound less in the morning. Frequently there will be a loss of two or more pounds, and the average loss throughout the year will be a pound of matter, which has gone off from their bodies, partly from the lungs, and partly through the pores of the skin. The escaped matter is carbonic acid and decayed animal matter or poisonous exhalation. This is diffused through the air in part, and part absorbed by the bed-clothes. If a single ounce of cotton-wool be burned in a room, it will so completely saturate the air with smoke that one can hardly breathe, though there can hardly be one ounce of foreign matter in the air. If an ounce of cotton be burned every half hour during the night, the air will be kept continually saturated with smoke, unless there be an open window or door for it to escape. Now the sixteen ounces of smoke thus formed is far less poisonous than the sixteen of exhalations from the lungs and bodies of two persons who have lost a pound in weight during the eight hours of sleeping; for, while the dry smoke is mainly taken into the lungs, the damp odors from the body are absorbed both into the lungs and into the pores of the whole body. Need more be said to show the importance of having bedrooms well ventilated, and of thoroughly airing the sheets, coverlids and mattresses in the morning before packing them up in the form of a neatly-made bed?

THE EXPOSURE OF THE BENNETT FRAUD.

In a late number of the Scientist, we promised additional information concerning the *modus operandi* in which Mrs. Bennett, the "West End Medium," produced her materializations. Learning that the whole matter was being sifted thoroughly and impartially by the reporters of the Boston Herald, we awaited their verdict. Wednesday morning's edition has five columns devoted to the subject. We have extracted several of the most important matters. Given the trap door and the problem of materialization is easily solved.

The house in which the performances were held is not of modern construction, the first floor being some six or eight feet above the street and reached by a flight of stone steps. On the right of the house, as you enter from the street, is the hallway, at the rear end of which is a stairway leading to the basement. On the left, on entering, is a door leading to a front parlor, which is separated from a rear apartment of nearly similar size by folding doors in the middle of a partition. In the rear room on the right are two doors, one leading out into the hallway, and the other into a closet over the basement stairs. On the opposite side of the room is a fireplace, and besides it a furnace register. In the rear of the back room are two windows. When a seance was to be held this rear room was thoroughly examined by the visitors, the entry and closet doors locked and sealed, and the windows fastened down securely. The floor was carpeted, but everything looked solid and secure, and all seemed satisfied that no entrance could be effected by a corporeal body. This rear room was darkened so that nothing could be seen in it from the audience room. One of the folding doors was shut to, and in front of it on a chair sat the medium, Mrs. Bennett. The other folding door was left open, but across the open space a dark curtain was suspended. In front of the medium and in full view of the curtained entrance to the rear room was seated the audience, in the form of a semi-circle, the concave side being towards the place of performance.

THE MOULDING SEANCE

usually preceded the main exhibition of materialized forms. For this purpose, two pails—one containing melted paraffine wax, and the other cold water—were placed near the medium, and, all being in readiness, the light was put out, and darkness brooded over the circle like a shadow of the dark and silent vale. When this condition was obtained, the manifestations would commence, the first being phosphorescent lights and gleamings on and around and above the medium. These were held to be evidences of electric conditions favorable to the development of spirits, and, sure enough, "splash! splash!" in the water soon attested the truth of this theory, and, on lighting a lamp, moulds of hands, faces, etc., would be found floating in the water. O, the ineffable rapture and gush of the fortunate recipients of those wax favors! think of a hard-headed business man recognizing in the mould of a face the likeness of a deceased mother, or a grave and learned literary man finding indubitable evidence in moulds of clasped hands that they had been formed upon the materialized hands of departed friends, one great assistance to the recognition being a well-remembered ring on the hand of one near and dear in friendship.

BUT HOW ARE THE WAX MOULDS PRODUCED?

may be asked, and to this question we may give a decided answer, because we know. They are not made during the time of the seance, as is generally supposed; but in the day time. The moulds of hands are made on human hands, male or female, and the work requires considerable skill and patience. Where two clasped hands are produced, the hands are first clasped and then separated with the position thus acquired retained. In this shape they are dipped into the melted paraffine and withdrawn to cool several times, until a considerable coating is acquired. They are then clasped again, dipped two or three times into the melted wax, and withdrawn. The work of getting the hands out of these wax gloves is one requiring patience and skill. The small hands, supposed by a certain gentleman to be those of male friends who died in the West Indies, were produced by the "spirit" who personated Mrs. Bennett's deceased brother. The large hands were the result of Mr. Bennett's efforts to cultivate the fine arts. The moulds of faces that were such remarkable likenesses that even children recognized them, were made—shall we say it?—not from human faces, nor the faces of "materialized spirits." Not at all. Nor were they made from plaster casts, though it is not unlikely they might be, and this hint is thrown out to future materializers, who may wish to improve the ordinary process. But they were made from common masks.

Here follows a description of the various forms that were

went to appear and a *resumé* of some of the many recognitions that were continually occurring.

THE PRODUCTIONS OF MRS. BENNETT'S FACTORY

were very numerous and various. But where are they now? Where is Mrs. B. herself? This is what some twenty-five anxious persons wanted to know, on an evening week before last, as they surrounded her doorsteps, blocked up the sidewalk to no purpose other than vexing themselves with the certainty that no one was there—not even a spirit that would materialize a light and open the door, inviting them to step in and see the show.

An account is given of two seances where several of the members were in league with each other to seize the performers; but while waiting for the male "spirit" the opportunity was lost. The requests to be permitted to examine the basement which were refused, gave the alarm and prompted the flight of Mrs. Bennett. Following a diagram is this description of

THE BENNETT FACTORY.

It is a trap door, as explained, hinged on to a board laid close to the bare board on the floor. The floor boards in this recess had been taken up, the plastering below cut through, and a trap door made to fit in the floor in place of those taken up. It was, when in use, covered with a strip of carpet nailed upon it, but otherwise loose, stretching down to the angle of the chimney, and so stiff that when the trap was lowered it would stretch out its entire length and repose as innocently as if it had never known what "high jinks" meant. Let us go down in the basement and see how matters are there fixed. While we are going down the back stairs it may be as well to observe that Mr. Bennett is a carpenter by trade. It seems strange that some prominent mediums have carpenters for husbands, don't they? But perhaps there is nothing about it after all. When we get down and go into the apartment under the rear or materializing room, we find in the corner, under where the trap-door is marked, a wash-boiler bricked up, and also that the ceiling has been cut through so as to afford a passage upwards. In the corner, above the boiler (we will suppose the season to be when the work of materialization was in full blast), is a cupboard fitted in there, for what purpose it would be difficult to guess, but Mr. Bennett knows, and, if he wishes to, can take it down in a jiffy. This cupboard conceals the trap-door above, so that if Mr. Bennett did not assist us we might look in vain to find where that indispensable arrangement was located. Let us suppose that a seance is about to begin. The doors leading from the rooms to the entry are all locked and sealed. The singing commences. Down the stairs steal three or four female forms, all rigged out in fantastic trappings peculiar to the work they have to do. They descend the back stairs into the basement.

Let us draw back, and see, by the light of the small lamp they have laid down, what they are about to do. The cupboard has been removed from the corner, and by stepping on one chair they can get on to the brick work of the boiler. Another chair on the boiler enables the first one to reach the trap-door and lift it up. She then puts her foot on to a joist in the wall, and, with the aid of her hands, draws herself up. Another follows, and is assisted up by the first, and so on till the whole four have disappeared. Besides the dresses they have on them, they have carried with them such additional adornments, masks, etc., that one person can personate two or three characters.

The Herald substantiated the foregoing statements concerning the trap door by engaging an expert master carpenter to examine the house. Two legal gentlemen, a literary gentleman, Mr. Hardy, and Mr. Bennett were there. The trap-door had been sealed up. The carpenter proceeded to verify this opinion by ripping up the floor. Mr. Bennett said "Stop!" Then turning to his legal friend, he said, "Must this be done?" "Certainly," was the unhesitating and creditable reply, and the work proceeded. New boards and new nails, new lathes, a plaster paris patch, cut cross beam, etc., stood so plainly revealed that every gentleman present felt that there could be no mistake about it.

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MRS. BENNETT, Boston, the "West End Medium."
A number of lesser lights, and
WHO WILL BE NEXT?

How To Form A Spirit Circle.

It is calculated that one person in every seven might become a medium by observing the proper conditions. The thousands of Spiritualists have, in most cases, arrived at their conclusions by agencies established by themselves and independently of each other and of the services of professional mediums. Every spiritualist is indeed an "investigator,"—it may be at an advanced stage; and that all may become so, the following conditions are presented as those under which the phenomena may at all times be evolved.

Inquirers into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of from three or five to ten individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands on its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm; but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead pencils and some sheets of clean writing paper on the table, to write down any communication that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums: it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be tellable tilings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask whether the arrangement be understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to magnetic influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and draw strength from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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